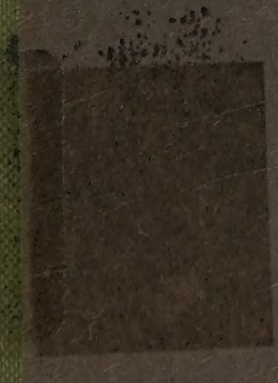

THE SPIRIT OF CHRIST

Devotional Studies in the Doctrine of the Holy Spirit

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BY

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TO

THOSE RARE AND RADIANT SOULS
WHOSE YIELDED LIVES
REVEAL THE GLORY
OF THEIR UNSEEN LORD

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1: The Abiding Presence

"Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you.

"But if any man hath not the Spirit of Christ, he is none of his.

"And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness."

Romans 8: 9, 10. REVISED VERSION.

"The Spirit of Jesus suffered them not."

Acts 16: 7. REVISED VERSION.

"The supply of the Spirit of Jesus Christ."

Philippians 1: 19. REVISED VERSION.

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying,

Galatians 4: 6.

I: The Abiding Presence

A follower of Christ should be expected to manifest in some degree the moral temper of his Master. One notably lacking in gentleness and courage, in sympathy and strength, in purity and love will hardly be classified as a Christian. We may as well apply this test to ourselves. God does; the world surely will.

A man may recite an orthodox creed and believe it, and yet be self-deceived as to his relation to Christ; he may be a defender of the faith, compassing sea and land to make proselytes, and yet be a Pharisee; "the devils believe and tremble." On the other hand, a real believer follows Christ, obeys Christ and reflects the character of Christ.

All this is true; yet Paul meant more than this, at least something other than this, when he wrote "if any man hath not the Spirit of Christ, he is none of his." The apostle was referring, not to the moral temper, but to the spiritual Presence of Christ. He was not pro-

posing a test of sincerity, but stating a fact of experience. He was reminding his readers of the familiar but arresting truth, that, with every believer, there is always present an unseen divine Person, the Spirit of God, the Comforter, the Spirit of Christ. By necessity such a Presence does affect the moral temper; such a Companion must mold the character; such a Being will affect the life; yet it is upon a Cause rather than on its effect that Paul fixes our thought. We first need to be assured of this abiding Presence, and then we shall be prepared to consider and to experience his power.

That by his Spirit he would abide continually with each of his disciples was the specific promise of our Lord. On the evening he was leaving them for the cross, the tomb and the throne, he consoled them with words like these: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth. . . . I will not leave you comfortless: I will come to you. . . . At that time ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me, he will keep my words: and my

Father will love him, and we will come and make our abode with him."

The presence of a Spirit, who was one with the Father and the Son, was to be their comfort and hope. Thus, during the forty days after his resurrection triumph, Christ appeared to his disciples frequently and at most unexpected times and places, at night in the closed upper room, at sunrise by the sea, on the road as they were walking from the holy city, on a mountain in Galilee; he was teaching them that, as he might appear to them at any time and in any place, henceforth he would be with them at all times and in every place, according to his promise, "Lo, I am with you always, even unto the end of the world."

Such too became the teaching of his apostles. John assured his fellow-believers that the very beginning of a Christian life is due to the power of this divine Spirit, so that one who receives Christ as Lord and Master is "born anew," or "born from above," or "born of God," or "born of the Spirit."

Paul declared that "no man can say, Jesus is Lord, but in the Holy Spirit." And even to those factious, frail and inconstant Corinthians

he could say, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" He also reminded them that while we may have diverse gifts and are men of differing races and blood, yet "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." According to Paul, to speak of a Christian as not having the presence of the Holy Spirit is a contradiction in terms.

Such too was the experience of the early believers. When on a single day three thousand souls were converted, then, immediately, as Peter had predicted, they were all filled with the Holy Spirit, they were brought under his power and control and he became for them an abiding Presence.

So, too, when a large company of Gentiles had gathered in the home of Cornelius, the Centurion, at Caesarea, to hear the Gospel message from the lips of the apostle, even while Peter was preaching, the hearers believed the message and "the Holy Spirit fell on all them which heard the word."

Subsequently Paul had a significant experience at Ephesus. He found certain "disciples"

who lacked all manifestations of spiritual life. Being puzzled by their conduct, the apostle asked them as to their faith, and found that they were disciples of John the Baptist and never had heard of Christ's death and resurrection and of the new manifestation of his Spirit. Then Paul preached unto them the Good News concerning Christ, and "when they heard this, they were baptized into the name of the Lord Jesus, and . . . the Holy Spirit came on them."

Such too is the case to-day. When we yield ourselves to Christ as his disciples and followers, his Spirit imparts to us new life. We are "born of the Spirit." This life may be faint and feeble in its beginning; we are not born in full maturity; but by the Spirit we are developed increasingly into the likeness of Christ. Even our first hesitant confession as we "call Jesus Lord" is declared to be by the power of "the Holy Spirit," and if, although by slow degrees, our characters are being transfigured, it is under the influence of this same gracious Spirit, for "we all, with unveiled face beholding as in a mirror the glory of the Lord, are trans-

formed into the same image from glory to glory, even as from the Lord the Spirit."

We may have been unconscious of his presence; we may have grieved him by our conduct; we may have disregarded his pleadings, yet he has not left us and he never will.

Someone, however, may be saying, if this is true and if the Spirit continually abides with every follower of Christ, why are we encouraged to pray that the Spirit may come? We know that for centuries Christians have been voicing the yearnings of their hearts in hymns like these:

"Come, O Creator Spirit blest,
And in our souls take up thy rest;
Come, with Thy grace and heavenly aid
To fill the hearts which Thou hast made."

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

If the Spirit already is present, why pray for his coming? The explanation is not difficult. In these prayers and hymns we are using proper and Scriptural figures of speech by which we express our desire, not that an absent

One may approach us, but that a present One may help us; we do not ask the Holy Spirit to change his location in space, but to grant a new manifestation in time. He is present and even helping us as we pray or sing. The beautiful hymn by Croly begins:

"Spirit of God, descend upon my heart;"

But the fourth stanza reads:

"Teach me to feel that Thou art always nigh."

There is no contradiction here. The desire is that the Spirit who is ever present may grant us anew his gracious influence to make us patient and holy and loving, and to take away "the dimness of our souls."

The spiritual presence of Christ is not the peculiar privilege of some favored circle; it is not the prerogative of saints and of apostles and of prophets, nor is it assured only to ministers of religion and to public servants of the church.

Our sphere in life may be obscure, our talents few, our burdens crushing, our disappointments bitter, our struggles severe, but we are not standing alone. We are inspired and cheered by the belief that the Comforter has

come to abide with us forever, through all the days however bright or dreary.

All this is easily said, for it is a commonplace of Christian truth. By many it is readily believed, for they were taught it in youth and have experienced it in daily life; but for some of us the mysteries involved becloud our weak faith, and the vision grows dim; the divine Presence seems to have been withdrawn.

In the light of certain modern teachings we look at the outer world and see a vast soulless machine; we look within, and thought and feeling and determination are resolved into chemical or mechanical reactions; and we find ourselves in a lonely universe to which we cry despairingly, "Where is thy God?"

Then we remember that a machine must have a Maker; and force and matter must have a First Cause; and conscience must have a Source of authority for its imperative demands. We review again the pages of revelation; we gaze in reverence upon the glory of the divine Man; we feebly pray and feel there must be some response; we trust and find new strength; the mists drift away; we see the Invisible and cry

repentantly, trustfully, "My Lord, and my God."

The consciousness of a divine Presence may be elementary; but it is the ground and the substance of all religious experience.

"I will fear no evil;
For Thou art with me."

Need our confidence be more rich and full than this?

In some measure this consciousness is common to men of all faiths; yet in its truest essence the experience of a Christian is unique. For us the Presence is one with that of our living Lord; it is the Spirit of the Son of God. Through all the mists of doubt, in spite of mysteries which baffle, we

"See the Christ stand."

As the glad Christmas-tide returns, this truth is impressed upon us anew; for we realize how, in Christ, God has drawn near to man and still draws near. He who was "conceived by the Holy Ghost," and "born of the Virgin Mary," is rightly called "Immanuel," God with us; for even now when God is with us, then

Christ is with us, even our divine Saviour, in whose unseen Presence we rejoice.

Or, as we follow the footsteps of the Master into the opening year and out through the thronged highways of life, touching with sympathy and help the struggling, the suffering, the sin-stricken, the distressed, as we lean on him for strength and venture much upon his grace, his Presence becomes so real that we can sing with the Huguenot poet:

"I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully.
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I."

We, however, need to form no mental image of this unseen Friend; we must not torment our minds too far by vain questions as to the mysterious relation of the divine "Persons" in the "Trinity"; but we must believe as did Tennyson, when he declared that Father, Son and Holy Spirit were as really present with him when he crossed the moor, as was the friend with whom he was walking, and as truly as

Christ was with his disciples on the hills of Galilee.

This consciousness of the divine Presence can be cultivated. We must not be discouraged if our spiritual sight is dim, but we must form the habit of remembering the promise, "I will never leave thee, nor forsake thee."

Bishop Jeremy Taylor urged believers to "practice the presence of God" by prayer and meditation and Christian fellowship and by dwelling upon His word.

His contemporary was Brother Lawrence, a French foot soldier, who after his conversion served in a humble capacity in a monastery. He testified of so constantly thinking of his Lord that he realized his presence as truly when busied with the tasks of the kitchen as when kneeling to partake of the holy sacrament.

Let us too practice the divine Presence; and, by the power of his Spirit, our Master will give us ever clearer visions of his glory as we walk through this world of semblances and shadows; and at last our joy will be full when we see him face to face.

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

"So shall it be at last, in that bright morning
When the soul waketh, and life's shadows flee;
O! in that hour, more fair than daylight dawning,
Shall rise the glorious thought I am with Thee."

II: Another Comforter

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quae tu creasti pectora.

Qui Paraclitus diceris,
Donum Dei altissimi,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Hostem repellas longius
Pacemque dones protinus,
Ductore sic te praevio
Vitemus omne noxium.

* * * * *

O Holy Ghost, Creator, come!
Thy people's minds pervade;
And fill with thy supernal grace
The souls which thou hast made.

Thou who art called the Paraclete,
The gift of God most high;
Thou living fount, and fire, and love,
Our spirit's pure ally.

Drive farther off our enemy,
And straightway give us peace;
That, with thyself as such a guide,
We may from evil cease.

II: Another Comforter

That was a significant phrase the Master used when giving to his disciples the promise of his abiding spiritual presence. He declared that his Spirit would be for them "Another Comforter."

Many other terms and symbols are employed in Scripture to define the Person and the office of the Holy Spirit; but none is more expressive than this, and more precious to the hearts of believers. Possibly, most familiar of all is the term "Holy Ghost"; but this is a rather unfortunate phrase, as the word "ghost" has somewhat narrowed its meaning and commonly denotes a disembodied spirit wandering on earth. Then there are the titles, such as "The Spirit of God," "The Spirit of the living God," "The Spirit of Christ," "The Spirit of Jesus," "The Spirit of his Son," "The Eternal Spirit," "The Lord the Spirit."

There are also such symbols of the Spirit as the Dove, the Wind, the Anointing Oil, the

Seal, the Earnest, the First-fruits. The dove represented innocence, purity, gentleness and love. The wind was the symbol of an unseen, resistless Force, observable only in its effects. The anointing oil was poured upon the heads of prophets and priests and kings as a sign that divine grace and power would be given for the performance of their peculiar tasks; so Christians are "anointed," by the Spirit, and are given enlightenment and grace for the service of Christ.

The seal signified, first of all, ownership; and Christians are "sealed by the Spirit," they are marked as belonging to their divine Master. Then, further, the seal stamped an image upon the object owned; and believers by the influence of his Spirit are made to bear the likeness of their Lord. Again, the seal was a sign of security, and the presence of the Holy Spirit is a guarantee that the Christian will be "kept by the power of God through faith unto salvation."

An "earnest" was a part-payment, given as a pledge of the full amount yet to be paid; and the spiritual presence of Christ now granted to his followers is an assurance of that complete

redemption of soul and body yet to be granted them at the appearing of their Lord.

"First-fruits," likewise, were an assurance of a coming harvest; and all the blessedness which Christ gives us now by his personal Presence, is but a foretaste of the glory to be "revealed to us-ward . . . who have the first-fruits of the Spirit."

All of these terms are suggestive; yet none has such depth of meaning as do the words of the Master, "Another Comforter," for this phrase indicates a personal Presence, and a Presence inseparable from Christ; if another "Person," yet the same Being.

The word "Comforter," translating the Greek "Paraclete," or the Latin "Advocate," signifies One who is called to the side of another to give him aid. Probably the best translation would be "Helper"; for a Comforter strictly means one who consoles, and an Advocate means one who pleads or counsels, and while consoling and pleading are precious and important parts of the work of the Spirit, they are only parts, for he abides with every follower of

Christ to help and strengthen and guide, in every conceivable experience of life.

This is in fact the tremendous significance of the little word "Another." In dwelling upon the beautiful term "Comforter," or "Paraclete," or "Helper," readers have been tempted to slight the word by which it is described and qualified and glorified. When Jesus declared that his Spirit was to be "Another Comforter," he indicated that he himself had been The Comforter, and now he was promising that he would do for his disciples by his spiritual presence all that he had been doing for them and through them by his physical presence, only that he would do it on a larger scale and in wider spheres, so that he could say, referring to the mighty miracles he had been working, "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father."

Do you want to know what Christ is ready to do for you and in you, and through you? Then follow him in memory as he crossed the Judean hills, taught in the temple courts, healed the sick, fed the multitudes, trained his disci-

ples, and everywhere brought peace, and hope and more abundant life. At a marriage feast he can give added joy, in the shadowed home he can take away the unrest and the fever of the soul, he can still the storms that threaten, he can give sight to the spiritually blind, he offers living water to unsatisfied thirsting hearts, he even dispels the shadows of the tomb.

How much "greater works" he will do through his disciples, than he did in the days of his flesh, is intimated when we see his followers filled with his Spirit at Pentecost. Surely Peter had preached before, but never with such astounding power; the man who in cowardice had feared to confess his Lord before a serving-maid, now boldly rebukes a multitude; he who stumbled at the mention of the cross, and could not believe in resurrection, now preaches a crucified and risen Christ; he who hesitated to enter again upon the work of an apostle, now so preaches that on a single day three thousand souls are saved.

The special "help" that Christ has been giving, and the more particular work promised of

"The Comforter," was in relation to spiritual truth. Christ had been revealing the nature and the redeeming love of the Father, henceforth, in turn, the Spirit will reveal the glory of the Son. The "Comforter" is designated as the "Spirit of Truth," his office will be to guide the disciples "into all the truth," he will bring to their remembrance the teachings of Christ, he will show them things to come, he will testify of Christ, and by his power followers of Christ will bear witness for their Master, will "convict the world" by their testimony, and will glorify Christ by their proclamation of his word.

It is proper, therefore, that in speaking of the work of the Comforter, we should emphasize the power he gives for public service in preaching the Gospel; however, we should not forget that he is quite as ready to give us help in all other spheres of activity and experience, particularly to secure for us growth in grace and patience in suffering.

As Christian ministers, at home and abroad, our supreme need to-day is a new enduement of the Spirit. We need exactly that which Christ our Lord most emphasized as he spoke

of the work of the Comforter; we need his help to interpret anew the message of the Master, and we need unction in delivering this message to men.

More culture, more eloquence, more mental discipline, more knowledge, may well be desired and sought, but the essential conditions of a successful ministry are that understanding of truth, that sympathy with souls, that persuasiveness in speech, that quickening and vivifying of the inner life, which only the Spirit of Christ can give. For the minister of Christ there is no phase of his experience at once more thrilling and more humbling than when he realizes what may be called "the divine element in preaching." The preparation has been made, the hour has arrived, the audience is before him, and then he casts himself on the grace and power of an unseen Helper, and he feels that virtue is going forth which is not his own, and that results are being accomplished which by himself he never could achieve.

By many, such an experience may be regarded as mystical and unreal; but let it at once be insisted that this definite dependence upon the help of the Comforter is not confined to the

preacher or to the pulpit; it is possible and is being experienced in every sphere and task of life. In the kitchen of a monastery, in the busy store or street, in the class at Sabbath School, in the factory amid the roar and clatter of machines, in the home with its burdens of domestic cares, in the study or on the sea, wherever a trusting soul is looking to Christ for grace, there his Spirit is present to give success to the humblest task and to cast about it a halo of gladness and of glory.

The Comforter secures growth in grace as well as fruitfulness in service. In fact these are vitally related. Many of us are unsuccessful in service just because of our unforgiving spirits, our unlovely characters, our indolence, our pride, our envy, our ill-will, our selfishness, our bitterness, our lack of sympathy and love.

Some Christian workers pray for a "baptism for service," or for "an enduement of power," which they commonly suppose would result in greater eloquence or persuasiveness in public speech, when what they really need is a work of grace whereby their tempers would be transformed, and their dispositions sweetened,

and their personalities made more attractive. We should remember that the "fruit of the Spirit" is said to be, not eloquence, but "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

These virtues are not mere matters of inheritance or of self-discipline; they are also divine bestowals, and should be sought by us all, in conscious dependence upon the Spirit of God, and as personal possessions, quite apart from the fact that they may better qualify us for service.

Their development is bitterly opposed by "the flesh," that is by those natural appetites, and passions, and tendencies and evil desires which are active and powerful in our lives and against which the Spirit must strive, "For the flesh lusteth against the Spirit and the Spirit against the flesh . . . that ye may not do the things that ye would." Even we Christians are quite capable of producing "the works of the flesh" which Paul pictures under various forms of unlawful love and of unrighteous hate. If, instead of these, we desire to manifest "the fruit of the Spirit," we must obey his bidding, we must let him perform for us his first work

as a Comforter, which is to keep in our remembrance the realities concerning Christ. The mind cannot entertain two subjects at the same time. If, therefore, we more resolutely and constantly think of those things which are "true and honest and just and pure and lovely and of good report," we shall find "the flesh" is losing power, and the ground is being prepared for "the fruit of the Spirit." Whatever the process of growth in grace or of the development of Christian character, the ultimate power is that of the Spirit of Christ:

"And every virtue we possess
And every victory won,
And every thought of holiness,
Are his alone."

He is also, in the most popular sense of the word, a "Comforter"; it is an important and even an essential part of his work to give consolation and peace and gladness to heavy and bleeding and broken hearts. At the very time when the Master first referred to his Spirit as "Another Comforter," he was endeavoring to console his disciples by assuring them of the abiding presence and the work of his Spirit. They were saddened by the dark shadow of a

coming separation. For this reason sorrow had filled their hearts. Then to cheer them, the Master gave the blessed assurance that, as an unseen Presence, he would come and would abide with them, and that his Spirit would bring to their remembrance the truths he had taught, so that they would enjoy a peace such as the world cannot give, so their hearts need not be troubled and they need not be afraid.

Such too is the ministry of the Comforter to-day. He brings cheer to saddened hearts. He does this by revealing new objects of affection, new tasks, new possibilities of joy, and supremely, by taking the great truths concerning Christ and occupying the soul with higher aspirations and hopes, with desires to be of present helpfulness and service, and with glimpses of future glory; so that the tears are dried, the deepest shadows dispelled, and the soul dwells in the sunlight of the presence of the Lord.

"O grant us light, in grief and pain
To lift our burdened hearts above,
And count the very cross a gain,
And bless our Father's hidden love."

III: Filled with the Spirit

"They were all filled with the Holy Spirit."
Acts 2: 4. REVISED VERSION

"And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness."
Acts 4: 31. REVISED VERSION.

"Be not drunken with wine, wherein is riot, but be filled with the Spirit."
Ephesians 5: 18. REVISED VERSION.

III: Filled with the Spirit

To be filled with the Spirit is to be under his dominance, guidance, power and control; and to be thus "filled" is a normal condition for every follower of Christ.

It is not commonly so considered, but is described as a mystical or mysterious state, secured by a pilgrimage to some spiritual Mecca, or attained by certain intricate processes of personal discipline, and enjoyed by only the favored few. Rather, it should be regarded by all Christians as a perfectly natural and familiar experience, or surely as an ideal state toward which as a goal each one can make continual approach.

Instead of being obscure and baffling, the matter is so simple that as we awake each morning and yield ourselves to the service of our Lord, we should expect him to keep us and guide us and strengthen us to do his holy will; for the Spirit of Christ not only is present with every follower of Christ, and for every possible

experience in life, but is present in all the fullness of his power.

There need be no interval of time between our recognition of Christ as a personal Saviour and our being brought under the complete control of his Spirit, and being thus fully prepared for his service. It was so in the case of Cornelius and his friends, and such was the experience of the twelve disciples whom Paul baptized at Ephesus; as soon as they "believed" they were "filled." There is no reason why complete control by Christ should not follow immediately upon complete surrender to Christ.

In actual experience, however, surrender usually is not complete, and knowledge is imperfect, and obedience is slow, and faith is weak; and thus a long period may elapse between accepting the lordship of Christ and being filled with his Spirit. However, such a "Second Blessing," or such a "Baptism for Service," has been described properly as "the missing half of the first blessing"; in the nature of the case there was no reason for the delay, excepting the needless fault and failure of the believer.

Nor need the state be interrupted. It is possible to conceive of one so true to his Master that he continually would be under the direction and dominance of his Spirit. In experience, however, being "filled with the Spirit" is not a permanent state. Forgetfulness of Christ, disobedience and selfishness, are frequently manifested by most of us; and these result in spiritual impotence. Then too, fresh stores of grace are demanded for special tasks, and those once "filled" may be filled again. The story of the early disciples is that of their repeatedly being "filled with the Spirit"; this implied fresh needs and an unfailing supply. So with us, we become Christians only once, and "by one Spirit" are baptized into the "one body" of believers; but while there is "one baptism" there may be "many fillings."

Just here we may notice the error and distress into which certain modern Christians have fallen. Believing themselves to have been "filled with the Spirit," they have supposed that the experience henceforth would be continuous; but subsequently they have been careless as to their conduct, or unfruitful in service; and, feeling themselves bereft of

power, they have become bewildered and distressed.

They might have been warned by the experience of Simon Peter. Surely, on the day of Pentecost, when preaching with such amazing power, he was "filled with the Spirit"; but he could hardly have been in that state when he afterwards went to Antioch and was guilty of such cowardice and deception that he had to receive a public rebuke at the lips of Paul. However, he repented and resumed his apostolic service, and penned his Epistles under the power of the Spirit.

We must be guarded against either self-confidence or despair as to our spiritual states; and by ceaseless endeavor we should seek to make continuous a condition which too frequently is interrupted by sins of "the flesh" and disloyalty to Christ.

Furthermore, the results of being "filled with the Spirit" may be quite different from those one has been led to expect. We must not torment ourselves by applying false and arbitrary tests as to our spiritual states. Certain ministers have supposed that by some sudden "Bap-

tism" or "Enduement," or by some act of "Complete Surrender," they inevitably would become eloquent, popular, famous preachers. Other persons have believed that the real evidence of being "filled with the Spirit" lies in a Pentecostal "gift of tongues," or in the ability to speak languages one never has learned. Still others are expecting to experience some magnetic physical thrill, some bodily sensations, some ecstatic emotions, such as, with more or less accuracy, certain neurotic and imaginative individuals describe as having been their own.

Far better proofs of spiritual power are found in the courage with which one fights a losing battle, in the faithfulness with which one toils at an obscure task, or in the meekness with which one bears the attacks of malice and envy and ill will. When one is "filled with the Spirit" he may not achieve apparent success, he may not win the plaudits of the crowd, he may not attain even the sainthood he seeks, but he will secure the highest distinction and dignity possible for man, namely, to know and increasingly to do the will of God.

Instead of painful and frequent introspection, and without teasing ourselves by arbitrary tests, we should remember that, usually if not always, this being "filled with the Spirit" is an unconscious experience. When certain men came to Mr. Spurgeon to tell him of their ecstatic spiritual state, he is said to have asked them how they knew they had been so uniquely blest. "Can you not see," they replied, "how our faces are shining?" "Yes," he answered, "but when Moses came down from the Mount he wist not that the skin of his face did shine." So, when we are "filled with the Spirit," we probably will not be thinking of ourselves at all, but will be lost in contemplating the loveliness of our Lord, and will be engrossed in the furtherance of his glorious work.

It is undoubtedly true that there are those to whom the experience of being filled with the Spirit of Christ has come as a sudden and epochal crisis. After long years of fruitlessness and failure, some secret sin has been forsaken, some wrong practice has been abandoned, some long neglected task undertaken, some definite surrender to Christ has been

made, and there has resulted a power in service never before experienced, a love for others never before manifested, and a peace of soul never before known. Such experiences may have come to us all, such may come to us again. However, in most of our lives, it is a gradual process to be "filled with the Spirit," and we should not be distressed if we find it so, and if for us the upward path is not only arduous but leads at times through valleys dark with shadows and with shame. "Heaven is not reached at a single bound," and the older some of us grow, the more suspicious we become of popular short-cuts to high spiritual attainment. We are sure that the way to the summits must lead us by the Places of Prayer. We pause frequently to ask for strength and to seek renewed power; we lift our eyes to the Heights and ask for spiritual grace; and as we linger we hear the sweet music of the Saviour's words: "How much more shall your Heavenly Father give his Holy Spirit to them that ask him?"

We also find it necessary to refer frequently to the precious Book which has been given to guide us. If we forget it, or keep it closed long,

we then lose the trail and become bewildered in a confusing maze of duties and desires.

Then too, we are cheered greatly by conferring with fellow-travellers, whose experiences we learn to be much like our own; and some of them are always singing songs of gladness and are continually rejoicing in the presence of an unseen Guide.

We are strengthened too by the blessed Sacrament; and as we pause to partake of its sacred symbols, our Saviour breathes on us, and we hear him say as he did in the upper room in Jerusalem, "Receive ye the Holy Spirit."

Yet his Presence seems to us most real when we come upon some one who has fallen, or one who has gone astray, or one who seems entirely without comrades, or one who is bruised and broken-hearted and in despair; if with such we can share some morsel of food, if we can speak some word of cheer, if we can lift a burden or lend a hand, it is then the Master seems most near, as we hear him say, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me," and we

feel his Spirit is speaking to our spirits and we press more gladly on the upward way.

There is one supreme condition of spiritual power; it consists in maintaining a right relation to Christ; and this relation may be defined by the familiar term "faith." There are many aspects and manifestations of faith; at least three of these may be specified, namely, trust, obedience, devotion; and these correspond to three aspects of our being, to the mind, the will, the heart. If one is to be controlled by the Spirit of Christ, there must be dependence upon Christ, submission to Christ, love for Christ.

This trust must be exercised whether we need strength for service, or growth in grace or patience in suffering. Ever and again the task seems too difficult, the struggle too severe, the loneliness too cruel; and then we remember the presence and promise of Christ, and as we depend upon him for strength, for deliverance, for cheer, the burden seems lighter, the battle more hopeful, the grief more possible to endure. Trust in Christ places us in vital contact with a Source of limitless power. One could not fail to be filled with the Spirit of

Christ if he lived in the sphere and the sentiment of these familiar lines:

"All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing."

Obedience is quite as necessary as trust. There are those who know nothing of the grace and loveliness and power which Christ is ready to impart, because they never have submitted themselves to his will. In spite of most tender messages, and most gracious influences, they still "resist the Holy Spirit" and exclude Christ from their lives.

As professing Christians, however, many of us are lacking in power because we are failing to "walk by the Spirit." In the fierce conflict which rages continually in our souls we allow the "flesh" to win, or we weakly surrender when the fight has but begun.

Then, too, we "grieve the Spirit." Paul indicates that this may be done by bearing false witness against our fellow-Christians, by our suspicion and envy and malice, and by our not "speaking the truth in love."

This is the peculiar peril in theological con-

troversy. Fair, frank and kindly discussion of divergent views is stimulating and helpful, but bitterness, dogmatism and temper are destructive of spiritual power. In debating Christian doctrines, more than in any other form of effort, one needs a vein of humor, common sense and brotherly love. The injunction of the apostle is sadly needed to-day: "Putting away falsehood, speak ye truth each one with his neighbor. . . . Let no corrupt speech proceed out of your mouth. . . . And grieve not the Holy Spirit of God. . . . Let all bitterness, and wrath and anger, and clamor and railing be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."

Further, Paul has given us the injunction: "Quench not the spirit." This may be a reference to the gifts for public testimony symbolized on the day of Pentecost by the "tongues of fire"; and the warning may be against neglect or abuse of our opportunities or abilities to testify for Christ, or against failing to act in accordance with the promptings and provisions of the Spirit in the sphere of service.

Thus it may be possible to "resist," to "grieve," or to "quench" the Spirit; and evidently those who would be "filled with the Spirit" must be ready, at all times and in all things, to obey the Spirit.

However, faith may be expressed not only in terms of trust and obedience but also of devotion. The promise was, that the chief purpose and task of the Comforter would be to glorify Christ. "He shall glorify me," was the great word of the Master. If, therefore, one is sincerely seeking the glory of his Lord, he is moving along the very line of the Spirit's operation and he can be sure of being under his increasing control.

We are tempted to seek spiritual power for selfish ends, that we may secure for ourselves prominence, position, praise, success. As to this, we often deceive ourselves. If we would be "filled with the Spirit," let us fix our eyes upon Christ, and abandon ourselves to his will, and ask that he may use, for the glory of his name and for the advancement of his cause, our service, our virtues, our very loss and pain. The truth might be expressed in this way: We

do not need more of the Spirit of Christ; we need to let the Spirit of Christ have more of us.

"Holy Spirit! all-divine
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme and reign alone."

IV: Pentecost

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified."

John 7: 37-39. REVISED VERSION.

"And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." *Acts* 2: 1-4. REVISED VERSION.

IV: Pentecost

The first Day of Pentecost after the resurrection of Christ marks an epoch in the history of the world. For centuries this annual feast had been observed as a harvest festival, but on this particular day events occurred which fulfilled its prophetic symbolism, and which continue to be of deep significance to all the people of God.

On this day the ascended Christ, by his divine Spirit, so empowered his disciples that as a result of their testimony three thousand souls were added to their number, and, under the influence of this same Spirit, all the believers were bound into a brotherhood which was characterized by gladness and peace and joyfulness and love, and which, as the Church of Christ, was to become the most important institution on earth. In Christ, in the glorified Christ, in the manifestation of the Spirit of Christ, the "Problem of Pentecost" is solved.

There is such a "Problem." If the Holy

Spirit always has been in the world, how can it be said that he "came," or was "sent," or was "given" at Pentecost? What did our Saviour mean by saying, "I will pray the Father and he shall give you another Comforter," "I will send him unto you," "When the Comforter is come . . . he shall bear witness of me"? How could he give "commandment through the Holy Spirit" that his disciples should wait in Jerusalem for the coming of the Holy Spirit? How could he say to men, already "born of the Spirit" and sanctified by the Spirit, "Ye shall receive power after that the Holy Spirit is come upon you"?

The problem may be stated in other phrases by asking, In what way did the operation of the Holy Spirit before Pentecost differ from his operation since the Day of Pentecost? How does the doctrine of the Holy Spirit differ in the Old Testament and in the New?

To these questions many discordant answers have been given, most of which are imperfect because failing to center the thought upon the glorified Christ. One hardly appreciates the reality and the difficulty of the problem until he glances through the mass of literature which

has been produced on the subject of the "Holy Spirit," even from the days of Calvin and Owen to those of Kuyper and Swete.

Many of these writers lose sight of the fact that such phrases as "Holy Spirit," and "Spirit of God" have different meanings in the Old Testament, and in the New, so that it is misleading to quote, without discrimination, Old Testament passages containing these phrases as though they were equivalent to apparently similar statements in the New.

In the earlier dispensation men were being taught to believe in One God as opposed to the many gods of the heathen; under the new dispensation we have learned to trust in a Tri-une God, manifested as Father, Son and Holy Spirit. In the Old Testament "Holy Spirit" commonly designates a divine energy, in the New Testament, a divine Person; before Pentecost, the phrase denoted "God acting," or "the efficient energy of God," since Pentecost it denotes a divine Being inseparable from the Son of God. We are not to intimate for a moment any change in the being of God, nor in the office of his Spirit or in the sphere of his operation; the change is in the significance of a

phrase which has become possible and necessary because of the revelation of God in the Person and work of Christ.

Some writers teach that, on the Day of Pentecost, the work of the Holy Spirit actually began, in fact that he then "came into the world," so that Pentecost is literally the day of his Advent. This is indeed a popular belief. It might be supported by the words quoted from Luther: "While the Holy Spirit was in heaven before Pentecost, he did not enter into his office until the Day of Pentecost."

Whether or not this was the meaning of the Reformer, there is no mistaking the words of Olshausen: "The working of the Godhead under the Old Testament was that of the Son. That of the Holy Ghost began with the Feast of Pentecost."

On the contrary, while the Old Testament may not distinguish different "Persons" in the Godhead, such "Persons" ever have existed, and the Holy Spirit was operating as truly before as he has been since Pentecost. He has always been exercising divine energy in the world. He moved upon the primal chaos and

was one with the Creator God; he gave new life and holiness and comfort to all the saints of old; he empowered prophets and priests and kings for their special tasks; he inspired men to predict the appearing of Christ; he filled with courage and strength the great Forerunner John. When the Saviour appeared, he too was filled with the Holy Spirit, to whom he attributed his mighty works, and when he rose from the dead he breathed upon his disciples as a sign that the Spirit would be imparted to them more fully, and it was, indeed, "through the Holy Spirit," and before Pentecost, that he gave them his parting command.

Pentecost, therefore, did not mean the literal entrance of the Holy Spirit into the world, but such a new manifestation of divine power, and such a glorifying of the Person and work of the incarnate Son, as to justify such figures of speech as our Saviour used when he declared that the Spirit would "come," would be "sent," would be "given."

Thus when we pray with the church of the ages,

"Veni, Creator Spiritus"
("O Holy Ghost, Creator, come.")

we too are using a figure of speech by which we really ask, not that the Holy Spirit may "come" to us, but may be manifested in us and through us with new power.

Then too there are those who teach that while before Pentecost the Holy Spirit was in the world, yet his presence and gifts were granted "only to exceptional persons," specifically to prophets and priests and kings and others who held some public or official position; but that "since Pentecost he has been granted to all believers without distinction as to age or sex or rank or class."

The latter is indeed true; the Holy Spirit is with every believer; but so he always has been; and in the same sense; and to accomplish the same work. In Old Testament times the most obscure and humble and imperfect child of God, "without distinction as to age or rank or class," had with him always the Spirit of God, who was doing for him what the same Spirit does for us to-day.

Dr. Kuyper rightly insists, "To the Holy Spirit all Old Testament believers owed re-

generation, sanctification, illumination, comfort."

Undoubtedly certain men of old were granted peculiar gifts for the accomplishment of special duties, and for this reason prophets and priests and kings were anointed to indicate that special grace and power would be given for particular tasks. Yet this is quite as true to-day; for particular tasks and for peculiar trials there are special bestowals of divine grace; but this is in conformity with the truth that, in all ages, all the people of God have had the presence and power of the Spirit of God to enable them to accomplish in each several life the will of God. The mistaken belief that before Pentecost the gift of the Spirit was "exceptional" and since Pentecost has been "universal," is based largely upon the prophecy quoted by Peter:

"And it shall be in the last days, saith God
I will pour forth of my Spirit upon all flesh."

As a matter of fact, the outpouring was not universal on the Day of Pentecost. It was local and partial. Three thousand believed, but even in Jerusalem uncounted thousands were unaffected. It is true that a new and mighty

"outpouring" had begun, and that this will some day become universal; but what had conditioned the change, and why did the fulfillment of the prophecy then begin?

Others still, have taught that before Pentecost the presence of the Holy Spirit, although possible for all believers, was merely temporary, while since Pentecost, he has come "to abide" as a permanent Presence. This questionable distinction is based on the prayer of David, "Take not thy Holy Spirit from me," and upon the promise of Christ, "He shall give you another Comforter, that he may abide with you for ever."

However, David was using a figure of speech by which he asked that the gracious influences of God's Spirit might not be withdrawn; he had no thought that, with him or in any part of the universe, the eternal God would cease to be present. As the "coming" of the Holy Spirit to a believer is not literal, no more is the taking away of the Holy Spirit, whether in the days of David or of Christ. The Psalmist elsewhere expresses his confident belief that he never can be beyond the presence and help

and care of the divine "Spirit," whether he ascends "into heaven" or makes his bed "in Sheol," or "dwells" in the uttermost parts of the sea.

As to the promise of Christ, that the Spirit would "abide forever," he did not mean to contrast a temporary presence of the Holy Spirit before Pentecost, with an abiding presence after Pentecost, but rather to contrast his own physical presence, which was about to be withdrawn, with his future, abiding, Spiritual presence. This was the night of his farewell; he was about to leave his disciples; he comforts them with the assurance that while they are to lose his visible presence, his Spirit would abide with them forever. Whether before or after Pentecost, the Spirit of God has been an abiding Presence with the people of God.

The problem of Pentecost is met by others who declare that in the earlier ages the Holy Spirit was "on" believers, that since Pentecost he has been "in" believers; and they even argue that corresponding to these two prepositions are two contrasted operations of the Spirit, so that in Old Testament times he aided men in

physical matters but since Pentecost in spiritual experiences. "Before Pentecost," so it is alleged, the operation was "external," since Pentecost it has been "internal." This strange contention is supported by a mistaken interpretation of the promise of Christ: "He dwelleth with you and shall be in you." Here our Lord was continuing his comforting farewell, and was assuring the disciples that the Spirit who, in all his fulness, had been abiding in the Master, and so had been with the disciples, would continue to abide in all his followers. The promise was that the Spirit who had been so notably dwelling in their Lord, would henceforth be manifested in them. The same Spirit who had been with them in the days of the visible presence of Christ, was to dwell in the disciples even when his bodily presence had been withdrawn.

Those who are inclined to believe that in Old Testament times the Holy Spirit was "on" and not "in" believers, should note the Hebrew phrase in reference to Gideon, of whom it was said that "The Spirit of God clothed himself with Gideon"; then, surely, the Spirit must have been "within." The distinction between

being "on" or "in" must not be pressed. We cannot thus localize a Spirit. Whether before or since Pentecost, the Holy Spirit has ever been a source of inner light and strength, and has granted, to the people of God, grace for every experience in life.

Some have thought that before the Day of Pentecost the "gift of the Holy Spirit" was purely arbitrary, and was bestowed upon men regardless of their deeds or characters, while since Pentecost the gift has been conditioned upon obedience and holiness and faith. The usual examples cited in proof are those of Balaam and of Samson and of Saul. It is probably wiser to regard these cases as exceptional, to note that there were peculiar reasons for the unusual occurrences in the lives of these men, and to believe that in the spiritual as well as in the physical world, God usually acts according to fixed laws, and in all ages, whether before or after Pentecost, spiritual power has been conditioned upon a right relation to God. Even to-day we are puzzled, sometimes we are encouraged, to see the spiritual work which God accomplishes through very weak and im-

perfect men. However such exceptions are explained, let us not be deceived, nor imagine that the operations of the Holy Spirit have been arbitrary in any age. Those who would be used by the Spirit of Christ must live in accordance with the will of Christ.

Many have supposed that the Pentecostal manifestations of the Spirit were essentially miraculous, while before Pentecost the Holy Spirit worked in and through natural operations of the human mind. It is wiser to conclude that any miraculous elements of the Pentecostal gift were of its accidents and not of its essence, and that however truly "supernatural" may be the gracious influences of the Holy Spirit in the lives of believers, we are not to expect that his presence with us will result in marvel or prodigy or miracle or "sign."

The most common solution of the Problem of Pentecost is, that the gift of the Holy Spirit was "partial" before Pentecost, but on that Day it was "complete," and that "speaking relatively" and not absolutely the work of the Holy Spirit was then begun. Thus Calvin

states: "The Holy Spirit was not yet given, that is, comparatively speaking when comparing the Old Testament with the New. The illustrious and conspicuous gift was still future." Quite true; but why was it "still future"; why was it "partial"; why had the work been "incomplete" so long?

The Evangelist John gives the answer quite clearly; he solves for us the Problem of Pentecost quite definitely: "The Spirit was not yet given," that is, in Pentecostal power, "because Jesus was not yet glorified."

When by his death and resurrection and ascension, Jesus had been "glorified," then the Holy Spirit could be manifested in the fulness of his power, he could begin a work which opened a new era in the history of the world. No statement could more surprisingly dignify and magnify and exalt the Person and work of Christ than this, namely, that upon his being "glorified" depended the new, fullest manifestation of the Spirit of the eternal God.

Yet this was true; and the explanation of the Pentecostal scenes, given by Peter, was the same as that given by John: "Being therefore

by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear." All power in heaven and on earth had been given to Christ, and henceforth the work of the Spirit was to be one with the work of the Son.

So closely were they to be identified that the Spirit was given new titles; he was called "the Spirit of Jesus," "the Spirit of the Son of God," "the Spirit of Christ." He began to work with a new instrument, namely, the truth concerning our crucified, risen and ascended Lord.

He began to develop the life of believers in a new and more intimate relation to God, namely, that of "sons" in fellowship with a loving Father. This was possible only when redemption had been accomplished and when the Father had been revealed by the Son. "But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God

sent forth the Spirit of his Son into our hearts, crying Abba, Father."

Then too, at Pentecost, the Spirit began to unite these "sons of God" into a new great Brotherhood, the Church of Christ, to which all belong who profess their faith in Christ and are led by the Spirit of Christ.

For the inauguration of such an epoch-making work, the Day of Pentecost was peculiarly fitted, and the familiar, startling events of the Day are full of significance for us. It was an opportune time to begin the witness for Christ, for Pentecost was the most popular feast of the Jewish year and the city of Jerusalem was thronged with pilgrims from every quarter of the globe; yet how much more truly is every corner of the world open and accessible for the Gospel to-day?

Pentecost, or the "fiftieth day" was counted from the Sabbath of Passover week; and, true to the symbolism, the cross and the empty tomb must precede the opening skies and the Pentecostal gift.

While the disciples waited in the upper room "there came from heaven a sound as of the

rushing of a mighty wind"; and the heavenly influences of the invisible Spirit to-day move on our hearts with the power of an unseen, mysterious, mighty force.

"There appeared unto them tongues parting asunder, like as of fire"; there was no fire, but on each believer there rested a luminous tongue, symbolic of the fervent, zealous witness each one of us is expected and may be empowered to bear.

"And they were all filled with the Holy Spirit"; they were brought completely under his control, an experience often repeated in the case of the disciples; an experience which normally and more frequently should be ours.

"They began to speak with other tongues as the Spirit gave them utterance," a picture of the many languages in which the followers of Christ are now privileged to bear witness to the wonderful works of their Lord.

No less surprising than the "gift of tongues" was the sermon of Peter and the consequent conversion of three thousand souls, a story which must encourage us to believe that in spite of our cowardice and our imperfections, under

the power of the Spirit of Christ, we can become powerful and persuasive messengers of Christ.

Most astonishing of all was the life of the converts; their joy, their worship, their fellowship, their love were the truest manifestations of Pentecostal power; and we well may be reminded that "the gift of tongues" and eloquent speech are far inferior to kindness and gentleness and self-control, as proofs of being filled with the Spirit of Christ.

Most of all, we need to be reminded that, in a true if in a symbolic sense, the Day of Pentecost continues still. We are living in that privileged, wondrous Day. If we yearn for more spiritual power, if we seek for more fruitfulness in our service, if we long for more loveliness and beauty of character, let us remember that we need not wait for redemption to be accomplished, for Christ to be glorified, for the Spirit to be given. We are not bidden to "tarry in Jerusalem"; that for which the disciples waited has been accomplished. The Day of Pentecost has fully come. The same Spirit, by the same mode of operation, using

the same truth, is ready through us to manifest Christ in Pentecostal power if we are ready to yield ourselves wholly to him, and to trust and to obey.

"O fill me with thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show."

V: The Inspired Scriptures

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

I Peter 1: 10-11.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." *II Peter* 1: 21.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." *II Timothy* 3: 16.

"When he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come."

John 16: 13. REVISED VERSION.

V: The Inspired Scriptures

That was a surprising and an illuminating statement on the part of the apostle Peter when he affirmed that the "Spirit of Christ" dwelt in the Old Testament prophets and enabled them to write in advance of the story of salvation, and to testify beforehand "the sufferings of Christ, and the glories that should follow." The apostle intimated, at least, that the Holy Spirit was the Author of the sacred scriptures, and that his message so centered in the work of Christ that he properly could be called the Spirit of Christ.

The same intimations may be traced in the words of the Master when, in promising to the disciples his abiding Presence, and in appointing them as his authorized witnesses, he repeatedly designates his Spirit as "The Spirit of Truth," and promises them that by this Spirit they will be guided into all the truth concerning himself; when, indeed, he specifically declares: "The Comforter, even the Holy Spirit

whom the Father will send in my name, he shall teach you all things. . . . He shall glorify me: for he shall take of mine, and shall declare it unto you."

Such statements as these may indicate to us that the inspiration and interpretation of the Scriptures, and their application to the lives of believers, may be attributed to the "Holy Spirit" as identified with the "Spirit of Christ."

The inspiration of the Scriptures is the final explanation of their unique character and supreme authority. However, to assert their divine Authorship is not to deny their human elements. That the Holy Spirit employed agents who worked according to natural processes and under human limitations, is quite in accordance with the fact of supernatural guidance and aid, and of a controlling divine purpose.

Nor does inspiration mean verbal dictation, or any similar mechanical process, which denied to the writers of Scripture the full exercise of their faculties and the normal expression of their experiences. The mode of inspiration is never set forth in Scripture, and all related

theories should be held with a reserve becoming such a mystery as surrounds the method by which human spirits are influenced by the divine Spirit.

Nor should it be supposed that the truths of the Bible, and that our Christian faith, are conditioned upon the doctrine of inspiration. The fact is that Christianity existed before the New Testament was written, and its great truths are worthy of our acceptance regardless of the form by which they have been conveyed. Whether or not the Scriptures are specially inspired of God, they embody reliable history, and point out the way of salvation through faith in our divine Lord.

It may be admitted that one can be a Christian, and can accept the truths of the Bible, without believing that the records which contain these truths are inspired; yet, on the other hand, it is improbable that one who is not a Christian will believe in the fact of inspiration, for this fact is supported by proofs which are closely related to Christ, and it is attested supremely by an inner witness borne to the heart of the believer by the Spirit of Christ.

There are other proofs. They indicate at

least such a superintendence or guidance, granted by the Holy Spirit to the writers, that the Scriptures are properly described as "inspired," and that too in a sense which distinguishes them from all other literature, and are given a unique authority, and are constituted an "infallible rule of faith and practice." Among these proofs, mention might be made of the accuracy of these historic documents, of the dignity and sublimity of their style, of the matchless splendor and unfailing truthfulness of their teachings, and of their marvelous unity.

Due weight also must be given to the statements which these trustworthy writings contain as to their own origin. That is to say, the doctrine of inspiration like any other Christian doctrine is not a mere human theory, but is a statement of what the Bible teaches as to the process by which it was brought into being. These statements are direct and straightforward: "Holy men of God spake as they were moved by the Holy Spirit." "God . . . spake in time past . . . by the prophets," "All scripture is given by inspiration of God," or "Every scripture inspired of God is also profitable for teaching," the reference being to the entire body

of "sacred writings" known to us as the Old Testament.

However, whether as to the Scriptures of the Old Testament or of the New, the truest arguments for their inspiration are to be found in the testimony of Christ, and in their testimony to Christ. Without doubt these sacred writings were to him the veritable message of God. They gave him his weapons in the hour of temptation, they were his credentials as he preached on the Mount, their words fell from his lips as he hung on the cross, and when he arose they were his theme as he walked to Emmaus, or as he taught his disciples in the upper room. He declared that Moses had written of him, that "David in the Spirit" had called him his "Lord"; in fact, he found "in all the Scriptures the things concerning himself."

He declared of the apostolic writers, by whom the New Testament was to be composed, that they should be his witnesses because they were to be guided "into all the truth" by "the Spirit of truth." The theme and substance of their witness was not to be universal truth; it was definitely limited; it was the truth concerning the Person and work of Christ." In their

testimony for him their words and their writings would be free from error, would be trustworthy, would be authoritative, because of the guidance of his Spirit. Whether of the Old Testament or the New, it is true that "the testimony of Jesus is the spirit of prophecy"; and the picture drawn of his unique character, the wondrous meaning of his recorded words, the marvelous story of the salvation he offers to men, all argue that these writings are inspired by the Spirit of God, and deal so exclusively with the Son of God, that they are said rightfully to be the product of the Spirit of Christ.

However, the ultimate witness to the inspiration of Scripture is that of the Spirit of Christ witnessing to the follower of Christ. As was admirably stated by a distinguished Biblical student in recent years: "If I am asked why I receive Scripture as the only perfect rule of faith and life, I answer with all the Fathers of the Protestant Church: Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him His will for our salvation. And this record I know to be true by the witness of His

Spirit in my heart, whereby I am assured that none other than God himself is able to speak such words to my soul."

The same truth is set forth in the incomparable words of the Westminster Confession of Faith: "We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

The same Spirit to whom is ascribed the inspiration of the Scriptures must be relied upon as the divine Guide in the interpretation of the

Scriptures. As Cowper taught us to sing, it is quite true that

"The Spirit breathes upon the word,
And brings the truth to sight."

This "Spirit," too, in all his operations, is so identified with the Person and work of Christ that he is rightfully called the Spirit of Christ; and the very term reminds us that if we are to understand the Scriptures, we must not only depend upon the illumination of the Holy Spirit, but must to this end submit our wills to the will of Christ. It is a fair question whether a rationalist or a skeptic, who willfully rejects Christ, can be an intelligent reader or student of Scriptures. The unaided reason cannot find in the Bible the full revelation of Christ.

However, it should be at once asserted that the assurance of divine help does not relieve a Christian from the necessity of careful study and the most diligent use of reason as he approaches the sacred Scriptures. The Bible is not an easy book to understand. Undoubtedly much of it is plain to the most unlettered reader, and even such, by earnest use of the sacred writings, from their very childhood, can be

made "wise unto salvation." However, as Gregory the Great affirmed of the Bible: "This is a stream in which an elephant can swim, and in which a lamb can wade"; without pressing further the picturesque symbols of the pope we can safely declare that most Christians are too content with the shallows, and too little concerned with the deep things of God, and are making too little mental effort in their approach to the Scriptures. It may even be insisted that "one who knows only the Bible does not know the Bible." Its fuller understanding does require breadth of culture and a knowledge of the discoveries of devout students.

Possibly we have reached an era in the history of the church when we need anew to "search the Scriptures," when we should not take it for granted that we know all that the Scriptures teach even on such a doctrine as that of the work of the Spirit.

"More light is yet to break forth from the Scriptures"; yet in all our searching and our study we are to depend consciously upon the presence and power of the divine Guide and are to believe that it is, after all, the Spirit of Christ who "brings the truth to sight."

Here, however, we need to be cautioned lest we expect that the Holy Spirit will make of any one of us an infallible interpreter of truth. Many modern Bible teachers and self-constituted "Defenders of the faith" need to be reminded that there are limits to their own omniscience. It is a mistake to expect such direct illumination and such supernatural intuition as confers upon one the gift of apostolic infallibility. We should hardly expect to reach such interpretations as are beyond question or criticism. We must compare our discoveries of truth with the results of other students, and, even when we have sought the guidance of the Spirit, we are not to conclude that our views are above examination and are of the nature of divine revelations.

One who attempts to study Scripture without the guidance of the Spirit or faith in Christ may be a rationalist, but one who depends upon the guidance of the Spirit without study or without humble regard to the opinions of other Christian students becomes a fanatic.

In seeking to understand the Scriptures, we should pray for submission, insight and spiritual illumination, but should not neglect the

work of careful research and comparison. While, as a result, we should not expect to become infallible, we may confidently hope for an enlarging knowledge and a deepening certainty of the things pertaining to Christ.

Then too, we should expect the same Spirit by whom the Scriptures were inspired, and by whom they are interpreted, to apply the truth to our hearts and lives. This he is ever ready to do; it is for us to supply the instrument he wishes to employ in transforming us into the likeness of Christ.

It may be admitted that the Spirit can act directly upon human hearts without the use of any means or agency; but he commonly employs the truth concerning Christ. We need daily to bring such truth into the field of consciousness by a faithful reading of the Bible. There is a tremendous significance in the parallel passages in Ephesians and Colossians; in one we are bidden to "be filled with the Spirit," in the other, to "let the word of Christ dwell" in us richly, and the identical, blessed results will follow. Unless the word of Christ dwells within, we cannot expect to be controlled by the

Spirit of Christ. If, however, we make diligent use of our Bibles, the Spirit will then assuredly use the divine truth to make us more fruitful in service, more holy in character, more patient in suffering.

"We all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

"Divine Instructor, gracious Lord,
Be Thou for ever near;
Teach me to love Thy sacred word,
And view my Saviour there."

VI: The Spirit and the Church

"And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

Ephesians 1 : 22, 23. REVISED VERSION.

"Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Ephesians 4 : 3-6. REVISED VERSION.

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

Ephesians 4 : 11, 12. REVISED VERSION.

"Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witness both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." *Acts* 1 : 8. REVISED VERSION.

VI: The Spirit and the Church

The supreme need of the church to-day is an increase of spiritual power. This statement is so familiar as to be commonplace, but so important that it should be repeated until the church is aroused and some remedy is sought. One wise and effective line of action would consist in a careful study of those statements of Scripture which show the relation of the Holy Spirit to the church, and then in an endeavor to make lives and methods conform to such truths. In those statements the Holy Spirit appears so related to the Person and work of Christ, and so uniformly as the Spirit who has been sent by Christ, who glorifies Christ, who is the Agent of Christ, that such a study would be a review of the relation of the Spirit of Christ to the Church of Christ; and, any faithful endeavor to act in accordance with the truths revealed would be certain to exalt Christ and to add spiritual strength to his church.

It would be apparent, first of all, that by the power of the Spirit, the church has been brought into being and its growth has been secured. On the Day of Pentecost the followers of Christ were united into one Body by the Spirit of Christ; to this Body, by the influence of the same Spirit, three thousand souls were added, and ever since that day all who accept Christ as Lord and Master are brought by his Spirit into membership with his Body: "For by one Spirit are we all baptized into one body."

As describing the church, we find in the New Testament many other figures of speech, such as a "Temple . . . builded together for a habitation of God in the Spirit," or a "Household of faith," or a "Brotherhood," but none is so familiar and so forcible as the figure of the "Body." It reminds us at once that the church is not an organization but an organism, not a society formed by men but a Body created and indwelt by the Spirit of God and composed of living souls united by faith to a living Lord. It follows by necessity that while organization may be important, while sacraments may be divinely instituted, while forms and rites may

be inspiring and impressive, yet, what is of supreme importance and essential to the church, is life, created and sustained by the Spirit of Christ, in those who together form the Body of Christ. Nothing, therefore, can be of such vital consequence to the church as the nurture of its spiritual life and the proper expression of this life through the activities of its members.

It is further evident that the Church Universal, or the Holy Catholic Church, is not made up by a union of societies or sects or denominations or churches, but by the union of individual believers. The spiritual life of the church depends, therefore, upon the spiritual life of each one of its members, and if this life is to be stimulated and strengthened, this can be done only by bringing individual members into a right relation with Christ. Any one Christian by inconsistency and unfaithfulness can weaken the life of the church, and the spiritual power of the entire Body can never exceed that which is possessed by its combined membership. In seeking for spiritual strength there is sometimes the temptation of supposing that this can come upon societies or organiza-

tions or churches in their corporate capacity. It should be remembered that the blessing desired will always depend upon the spiritual condition of each constituent member.

This figure of the Body reminds us at once of the unity of the Church. It is a unity which now exists and which Christians are urged to maintain. For this unity our Lord prayed in his petition that his followers all might "be one." In its essence this request was fulfilled on the Day of Pentecost. Then, by the power of his Spirit, that essential unity was produced which ever since has existed in the Body of Christ. It is true that the prayer of our Lord will never be completely answered until this spiritual unity has been given such a visible expression as will be a convincing witness to the world of the mission of our Lord; but progress will be made toward such a possible consummation, if the followers of Christ will remember more continually and will emphasize more faithfully the existing spiritual unity which binds them into the one Body of believers.

It is sometimes imagined that church unity

must be manifested in a union of organizations. This may be a desirable end; yet it never should be accomplished either by compromise or by compulsion. When, however, it is the result of united effort and of deep conviction and of common purpose, it may be a helpful expression of inner life and a witness to the world of the unifying power of the Spirit of Christ.

It is also a mistake to suppose that church unity must consist in unanimity of belief. This never has existed among the followers of Christ, and is hardly to be looked for to-day. However, where there is life, produced by the Spirit of Christ, there cannot fail to be consent as to certain great cardinal principles of faith, and these will center in the divine Person and the saving work of Christ.

Much less must church unity consist in uniformity of worship. Among Christians of such varying degrees of culture, of opinion and of taste, this is hardly to be expected and never should be enforced. It is particularly true in forms of worship, that "Where the Spirit of the Lord is, there is liberty." In prayer and in praise and in methods of public instruction, followers of Christ should be allowed the great-

est freedom of action and of expression. When spiritual life declines, then public worship usually becomes more stereotyped, more rigid, less spontaneous, less joyous, less free.

It is evident, therefore, that church unity in its essence is spiritual, and consists in that common life which is imparted to all believers by the Spirit of Christ, and every successful effort to strengthen this common life of believers will result in closer organization, in greater consent of faith and in fuller harmony in worship.

Let us ever remember that there is but one church, one Body of Christ, composed of all persons who are united to him by a living faith; from a part of this church a true believer might be excluded, but never from the whole. In this unity let us more continually rejoice, in accordance with it let us more consistently act.

In order to secure the growth and the edification of the church, ministers have been appointed and equipped by the Spirit of Christ. They are represented as gifts, granted by the ascended Christ through the operation of his Spirit: "He gave some to be apostles; and some,

prophets; and some, evangelists; and some, pastors and teachers."

It is probably true that the first reference here is to the founders of the Christian Church, to whom were granted unique endowments; but, it is true to-day, that the church of Christ is being upbuilt by the service of similar leaders, and all who are concerned with the spiritual life of the church should take a deeper interest in the enlistment and preparation of men who can minister to the church with apostolic zeal, with prophetic insight, with evangelistic fervor, with pastoral sympathy and with the wisdom of trained teachers. It can hardly be expected that the church will maintain its spiritual life, or that this life will be strengthened, unless the living Christ, in answer to the prayers of his people, grants to his church an increasing number of servants prepared by his Spirit for the high office of the Christian ministry.

For the further edification of the church, the ascended Christ granted to the members of his Body certain miraculous "gifts." These were of many kinds and presented many "diversities of operation," but they were all imparted

by "the same Spirit." There were "gifts of healing," "the working of miracles," "prophecy," "discerning of spirits," "divers kinds of tongues" and "the interpretation of tongues"; yet all were granted to individual members for the common benefit of the whole Body. It is now believed that these supernatural gifts have been withdrawn, but that in their places, to each member of the Body of Christ, certain talents, graces, abilities are given which are to be used for the edification of the church; and the rules, in accordance with which the "gifts" to the early church were exercised, should control the followers of Christ in the employment of all gifts and talents to-day.

It should be remembered as Paul taught the Corinthians, that those who possess prominent gifts should feel no pride and should not despise those members of the church who are less favored. On the other hand, believers who seem to be lacking in talents and in opportunities for Christian service, should not envy those who are more favored, and should not imagine that in the common life of the church they themselves have no work that they can do and no place which by necessity they must fill. The

supreme lesson of the apostle, however, is embodied in his magnificent panegyric on "love," when he insists that, unless it is exercised with the humility and sympathy and self-forgetfulness of true "charity," no gift will be of benefit either to the believer or to the united church, and that when all gifts have failed and have been forgotten, love will continue to abide.

Among the Corinthian Christians, the one gift most coveted was that of the ability "to speak with tongues"; and in modern times there has been a revival of the desire for this same spectacular gift. Whether or not "the Gift of Tongues" is ever granted to anyone in the present day, is a question of fact to be established by evidence. However, it may be said not unkindly that most persons who have claimed the gift in modern days, or who urge their fellow Christians to seek such a gift, have been impelled by wrong motives and have advanced theories contrary to Scripture. The modern "gift of tongues" has usually been sought, not for the purpose of edifying the Body of Christ, but for self-gratification, or as a proof that the recipient of the gift was "filled with the Holy Ghost." Such a test of spiritual life

is arbitrary, and the alleged Pentecostal gifts have not proved to be of wide spiritual benefit, but usually have been the occasion of misunderstanding, of divisions, of fanaticism and disrepute. Paul urged the Corinthians to greatly prefer the gift of "prophecy," or the ability to communicate spiritual truth in a manner intelligent to all hearers and in common language; and he insisted that both these gifts, like the others which were granted in that early day, must be exercised in love.

The growth of the church and its edification are both intended to lead to spiritual maturity. To this end the ministry was ordained and special gifts were granted. They looked to a time when we shall "all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ."

The apostle points out two signs of spiritual childishness. The first is a temper making for strife and competition and separation. "Denominations" may serve some temporary purpose, but "denominationalism," marked by pride and narrowness and bigotry, is always a

hindrance to spiritual growth. Divisions in the body of Christ make for spiritual weakness and impotence; and a man who is factious, and causes separations among Christians, always retards the growth and edification of the church.

Another sign of spiritual immaturity is instability of conviction or uncertainty as to what and why one believes, or inability to withstand the currents of doubt and the assaults of unbelief. Paul intimates that mature Christians will "be no longer children, tossed to and fro and carried about by every wind of doctrine." Surely the modern church has shown itself peculiarly susceptible to the influence of resurrected heresies and religious charlatans and doctrinal fads and fallacies. Spiritual maturity is manifested not in dogmatism, but in confident and abiding faith.

Such growth toward maturity is secured, according to the apostle, by "speaking the truth in love." Acrimonious discussions, unfair criticisms, unfounded accusations, are all childish; but a sympathetic, intelligent and loving presentation of our faith meets with respect,

awakens confidence and wins adherents to our beliefs.

The other condition of such growth is described as consisting in a right relation to Christ, in devotion and loyalty and trust toward him. A man who is lacking in depth of conviction, or one who is bitter toward his fellow-believers, shows that he is out of fellowship with our Lord and is not controlled by his Spirit.

A church which would develop in spiritual power and maturity must "grow up in all things into him, who is the head, even Christ." A right relation to him cannot but result in "the increase of the body unto the building up of itself in love."

Nothing so definitely makes for both the maturity and the growth of the church as does a determined effort to accomplish its supreme purpose and task. This task is that of witnessing for Christ, and those who are engaged in this work and are seeking to labor harmoniously with their fellow-believers will never fail to be empowered by the Spirit of Christ. Our Lord gave at once a promise and a com-

mand when he declared "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witness both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." The church is a witnessing body. The burden of its testimony is the truth concerning the crucified, risen and ascended Christ. The power for its task comes from the Spirit of Christ which he ever bestows upon those who are faithful to him and are seeking to fulfill his work.

If his Spirit is in control, this witness will be pressed forward into all the world. There is nothing provincial, narrow or selfish in the vision and in the plans of a spiritual church. The work begins at home; but the effort continually widens and all nations are included in its scope. This is implied in the promise of the Master, "Ye shall receive power . . . ye shall be my witnesses . . . unto the uttermost part of the earth." We must not expect the power of Christ if we reject the program of Christ.

A new outpouring of the Spirit upon the church might make our present missionary plans seem puerile, our benevolence budgets painfully insufficient, our missionary establish-

ments and salaries and equipment pitifully inadequate, our personal luxuries and indulgences and selfishness sadly discreditable, but it would thrill us with a new vision of the power of Christ; it would stir us with a new sympathy for the deepest needs of mankind, and it would inspire us to press forward joyfully into all the world as witnesses for our living Lord.

It may be true that the tides of faith and of spiritual power have ebbed and are running low. We do see too distinctly the reefs which separate us into narrowing channels of life and effort. We hear the voices of many prophets who speak only words of bitterness and despair, who re-echo "the note of eternal sadness" and the cheerless moaning of the bar, and who point to great Christian enterprises which, like ships aground, are listing helplessly in the shallows; but our faces are turned with confidence toward our divine and exalted Lord. We believe that "all power" has been given to him "in heaven and in earth." We look expectantly for "his appearing and his kingdom," and with new resolution, we address ourselves to the task in which his church should be united, believing

that the spiritual tides will turn and will carry us on resistlessly as we move forward on our glorious mission to proclaim his gracious gospel in all the world and unto every creature.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

VII: The Spirit and the World

"I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged."

John 16: 7-11. REVISED VERSION.

VII: The Spirit and the World

As to the relation sustained by the Holy Spirit to the world, the New Testament Scriptures are surprisingly silent. Unquestionably the Spirit of God pervades all space, is independent of time, and is one with the Father and the Son as Creator of all being and Lord of all life; yet with this so called cosmic operation of the Spirit, the Gospel writers are not concerned. Their interest centers upon the saving work of Christ, and in this connection there is one statement of a world-wide work of the Spirit that is of supreme importance. It fell from the lips of the Master in promising that when the Comforter came he would "convict the world in respect of sin and of righteousness, and of judgment."

Evidently Jesus here used the word "world" not in a physical but in an ethical sense; he referred, indeed, to mankind, but to mankind as alienated from God, as opposed to God and in need of the saving grace of God. This

"world," of which the Spirit of Evil is pictured as "the prince," is the world which is to be convicted by the Spirit of God.

The word "convict" is also translated "reprove," or "rebuke"; but the Spirit, as predicted by Christ, not only was to "reprove" or to "charge with guilt," but to "convict," that is to prove the world guilty.

The word is also rendered "convinced"; but this would mean that the world was to be brought by the Spirit to see and to admit its fault, and this is rather more than our Saviour here intended to predict. Not all who were to be proven guilty would be ready to admit and to confess their guilt. Nevertheless, it must be remembered that the work of the Spirit was designed to be a work of grace, and as the Father "sent not his Son into the world to condemn the world, but that the world through him might be saved," so the Son was to send his Spirit into the world not merely to convict the world, but that the world might be brought to repentance and faith and life.

This conviction, whether resulting in repentance or in deeper condemnation, was to be in reference to three great realities, to sin, and

righteousness, and judgment. The sin, first and chiefly, was the sin of the world; the righteousness, more specifically, the righteousness of Christ; the judgment was to be, most notably that of the Devil, "the Prince of this world."

The "conviction" was to be produced by the presentation of proof, and the proof was to consist in three cardinal facts concerning Christ: his rejection by the world, his acceptance by the Father, his victory over Satan. To these great facts concerning Christ, the Holy Spirit was to witness and by this witness was to convict the world.

In this promise nothing was said as to the agents by whom the Spirit was to work. However, the context plainly shows that these agents were to be the followers of Christ, by whom the witness was to be borne. "It is expedient for you that I go away," the Master was saying, "for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come (that is, unto you), he will (that is, through you) convict the world of sin and of righteousness and of judgment."

This passage shows clearly that it was to be by the Spirit of Christ, acting through the followers of Christ and employing the truth concerning Christ, that the world was to be convicted of sin and of righteousness and of judgment.

When Christ declared that the Holy Spirit would "convict the world in respect of sin," he meant that the conception of sin held by the world would be shown to be false; and further, that the guilt of the world would be proven. By the world, sin was regarded as an outward act, or as the breach of some formal rule, or the failure, even in the sphere of purpose and thought, to conform to some specified standard. In reality, "sin is lawlessness," sin is selfishness, it is rebellion against God, it is a refusal to submit to the will of God. Therefore, when Christ predicted that the Spirit would convict the world of sin because it believed not on him, he did not mean that the Spirit would convict the world of unbelief; nor did he mean that unbelief is sin; nor yet was it intimated, as is commonly stated, that "failure to believe in Christ is the greatest known sin." These

things all may be true; but what our Lord really meant was, that the failure to believe in him was the evidence which proved the world to be sinful. Christ was himself the perfect revelation of God; therefore, to reject Christ was to oppose God and was to demonstrate the fact that the world was at enmity with God.

Christ is still the Touch-stone of character. When he, in whom God was incarnate, is clearly presented, then the soul which rejects him is self-condemned and is shown to be opposed to perfect goodness and love, and to be alienated from God. There is a moral element in unbelief. In most cases, failure to accept Christ as Master and Lord is not due to lack of proof as to his divine authority. The difficulty is not mental but moral. The things which keep men from Christian faith are usually not intellectual difficulties, but secret sins, carelessness, or pride of intellect, self-indulgence or self-conceit. These are the great barriers in the way of discipleship and of submission to Christ; and the rejection of the Saviour is still the fact which shows there must be something wrong in life and which thus convicts men of sin. "This is the con-

demnation, that light is come into the world and men loved darkness rather than light because their deeds were evil."

The Holy Spirit, further, was to convict the world "in respect of righteousness." He was to show that men failed to understand the true nature of righteousness, or to manifest it in their characters and lives. The Pharisees, for example, appeared to believe that it consisted in the observance of outward forms, in the performance of rites and ceremonies, in almsgiving, fasting and prayer. Our Saviour showed that it consists in submission to the will of God, and that it is a matter of the motives, the desires, and the secret purposes of men. So little did the world understand righteousness that it condemned the only righteous One; but by his resurrection and ascension, and by the subsequent manifestations of his Spirit, the perfect righteousness of Christ and his acceptance with God were divinely demonstrated, and were forever established.

The resurrection of Christ is still the unanswerable proof of the justice of his claims both

to sinlessness and to deity; and the life of Christ, his deeds and his matchless words, constitute, for men, an abiding and infallible standard of moral conduct; but further, they point to the significant fact that righteousness in its essence consists in such obedience and trust and love toward God as inevitably manifest themselves in outward life.

There still are those who seem to feel that righteousness is embodied in ceremonial observance, or even in assent to an orthodox creed; and they count themselves Christians, and even engage in religious activities, while their hearts are not right with God, and while toward their fellow men they are guilty of dishonesty, discourtesy, envy and ill will. We well may be warned by the words of the Master, spoken in his Sermon on the Mount, when he declared that there will be those, even in the Day of Judgment, who will insist that they have prophesied in his name and have done mighty works in his name, to whom he will say, "I never knew you: depart from me, ye that work iniquity."

The vision of the divine Christ to-day reveals to us the true nature of righteousness; but in

the light of that revelation, even one who has sought most faithfully to follow him feels like falling down with Simon Peter and crying out, "Depart from me; for I am a sinful man, O Lord." However, the vision is one of such perfect love that the believer still clings to the Master and asks him for needed grace, believing that by the power of his Spirit it will be possible to attain the righteousness which is promised to those who trust in him.

The Spirit, furthermore, was to convict the world "in respect of judgment," that is, was to prove the world guilty of wrong conceptions of judgment and to demonstrate both its reality and its true nature. Judgment was regarded by the world as a matter of the distant future, as the pronouncing of an official sentence, or the issuing of a more or less arbitrary decree. The Holy Spirit was to show that judgment is a matter which deeply concerns the present, and that it results from the operation of absolute laws, that it consists in the revelation of character, in the separation between good and evil, and in the inevitable consequences of opposition to the will of God.

This conviction as to the nature of judgment was to be wrought by the Spirit, as he pointed to the judgment of "the Prince of this world," which our Saviour regarded, by anticipation, as already accomplished. It was at the cross of Christ that the Adversary massed all his forces; there he seemed to accomplish his supreme victory; but the cross of Christ has become the very sign and symbol of Satan's defeat. At the cross his true nature was revealed in all its dark and hideous reality. The cross, too, marked the separation between his forces and the followers of Christ; and there Satan's doom was determined and his sentence pronounced. Under the very shadow of the cross our Saviour could declare, "Now is the judgment of this world; now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself."

False conceptions of judgment still exist. Men are even now inclined to doubt its reality or to regard it merely as a matter of the shadowy future or as consisting solely in the pronouncement of doom. The fact is, judgment is taking place to-day; character is being revealed and the issues of sin even now begin

to appear. To so assert, is not to deny the realities dimly foreshadowed amid the mysteries of eternity. "It is appointed unto men once to die, and after this cometh judgment." God "will render to every man according to his deeds," and will reward each one in accordance with the light and opportunities possessed, "in the day when God shall judge the secrets of men by Jesus Christ."

Nevertheless, judgment denotes present condemnation and separation and loss. It is immediate in its effects. "Whatsoever a man soweth, that shall he also reap," and the time of harvest is not usually delayed until the dim future, but its first fruits are tasted in "the life that now is."

The Tempter is ever intimating that sin will result in some immediate good, even though it be temporary. The truth is that sin and suffering are inseparable, and for one who has sinned, judgment has already begun.

However, as the defeat of Satan was accomplished at the cross of Christ, so wherever the Gospel is preached, and whenever a repentant soul finds pardon and life through faith in the crucified risen Christ, there the witness is re-

newed as to the nature of judgment and the reality of the Adversary's doom.

The fulfilment of the promise was begun on the Day of Pentecost. Then it was that the Spirit of Christ, speaking through Peter and his fellow disciples, produced the exact results the Master had foretold. Three thousand souls were convicted of sin, when they realized that in refusing to believe in Jesus they had rejected the Saviour whom God had sent. They were convinced of their error and they were made to realize the righteousness of Christ, in view of the fact of his resurrection from the dead. They were convicted of judgment when they saw the manifested power of the ascended Christ, and recognized the defeat of the agents and ministers of Satan who had sought to destroy Christ on the cruel cross.

The fulfilment of the promise is being continued to-day. Pentecost has not passed. Wherever the followers of Christ are faithfully and loyally proclaiming the same full Gospel, the same results are being produced. There is no saving power in negations, nor in a mutilated and partial presentation of the Good

News of redeeming love; whenever Christ is presented in all the completeness of his divine Person and his atoning work, then, by his Presence and by the power of his Spirit, men are not only convicted of sin and of righteousness and of judgment, but are converted to faith in him, and are turned "from darkness to light and from the power of Satan unto God," and "receive remission of sins and an inheritance among them that are sanctified."

His abiding Presence is with each one of us, for every experience of life and in all the fulness of his power. The Gospel, preached at Pentecost, is recorded in the Scriptures his Spirit has inspired, and the duty of its proclamation rests upon all the members of his church.

Let us prove ourselves fit instruments for his use, free from pride, free from self-seeking, free from bigotry and bitterness, seeking only the glory of the Lord, and then, whatever our station in life, whether our testimony is that of public speech or the more eloquent witness of a pure life and a loving and generous heart, even through us will be accomplished something of the supreme work now being carried

on in the world by the Spirit of Christ, who is one with the Spirit of God.

"O Spirit of the living God,
In all Thy plentitude of grace,
Wher'er the foot of man hath trod,
Descend on our apostate race.

"Baptize the nations; far and nigh
The triumphs of the cross record;
The Name of Jesus glorify,
Till every kindred call Him Lord."

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